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numbering of the pages had not been made uniform and continuous throughout.

Whether these volumes are the precise works which the times need, we cannot affirm, but can only declare our sense of the fidelity and felicity with which the compilers have made their selections and adaptations.

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16.—*Aids to Faith; a Series of Theological Essays.* By Several Writers. Being a Reply to "Essays and Reviews." Edited by WILLIAM THOMSON, D. D., Lord Bishop of Gloucester and Bristol. New York: D. Appleton & Co. 1862. 12mo. pp. 538.

THE Essays in this book are of various merit; but it is enough to commend the volume as a whole, to say that Mansel, McCaul, George Rawlinson, and Ellicott are among its writers. Mansel's paper on "Miracles as Evidences of Christianity," Rawlinson's on "The Genuineness and Authenticity of the Pentateuch," and Ellicott's on "Scripture and its Interpretation," seem to us to be marked by signal ability. Some of the others are hardly inferior to them; and the whole collection bears the imprint equally of a faith grounded on argument and a conviction derived from experience. We welcome this issue, not only or mainly for the fresh thought there is in it, but even more for the breadth of ground which it covers and defends, comprehending as it does all the points at which positive and historical Christianity was assailed by the "Essays and Reviews." A large part of the volume ought to have been, as it is, new only in form; for the sceptical arguments which it rebuts were most of them old, and had been met and answered by earlier writers, so that it was necessary simply to resort for defensive weapons to the armory in which the Church had kept them in store. The thesis defended throughout by the "Essays and Reviews" is, that man is competent to determine by *a priori* reasoning all that it was ever possible for the Almighty to do; while the present essayists maintain, and on strictly rational grounds, that God can be his own witness to man, and that the evidence of his communications by word and deed, in doctrine and in precept, is capable of as clear and valid authentication as is that of any other class of historical facts. What strikes us most painfully in the former publication is not its infidelity so much as its blank and cold materialism,—we would even say, with regard to Baden Powell's Essay, its virtual atheism. Not only is special revelation eliminated from the realm of possible events, but the crushing, paralyzing conception of self-energized, self-developed, and self-moving Nature is given us in lieu of the Divine pater-

nity, of the Providence without which the sparrow falls not to the ground. The reverent theism of the English infidels of the last century is refreshing and edifying by the side of this pseudo-Christianity. Conversely, we prize the volume now before us less for its able and unanswerable defence of positive Christianity, which we for ourselves did not need to have defended anew, than for the vivid views which it presents of the Divine personality and fatherhood, and of the "foot-steps of God among men."

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17.—JOHN ALBERT BENGEL'S *Gnomon of the New Testament. Pointing out from the Natural Force of the Words, the Simplicity, Depth, Harmony, and Saving Power of its Divine Thoughts.* A New Translation, by CHARLTON T. LEWIS, M. A., and MARVIN R. VINCENT, M. A., Professors in Troy University. Philadelphia: Perkinpine and Higgins. 1862. 2 vols. 8vo. pp. 925, 980.

BENGEL died more than a century ago, and it might seem a strange and ill-advised enterprise to revive and to bring into use again a critical work on the New Testament, which bears date in the very infancy of modern Biblical criticism, and before the recensions of the text on which that criticism is founded. Yet Bengel's Gnomon has been a repertory from which his successors have derived a large proportion of their best material. He had all the learning of his day, and a mind of wonderful keenness and penetration. At the same time he was a man of profound spiritual insight and experience, and while he never indulges in homiletic exposition, he frequently broadens, deepens, and enriches for religious use, yet without warping or perverting, the signification of a sentence or passage. The work in its present form is less a translation than a revision of the original, and represents in great part what Bengel would have written had he lived a century later. And here we must praise the editors for what they have not done, as well as for what they have done. They have not, under cover of a venerable name, foisted in their own notions or any of the controverted opinions of the present day; but they have brought the work into conformity with whatever of textual and philological knowledge, positive and beyond doubt, has been added to what was within the author's reach. The mass of these volumes comes fittingly into the estimate of their value; for there is no wasted room. No critic has been more concise; and the student may be assured that he comes here into possession of nearly two thousand octavo pages of closely condensed materials, the monuments of the author's faithful thought and research, and welcome aids in his own.